

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, December 31. 1709.

This Pacquet of REVIEWS, which should have come by Wednesday Post, came not to Hand till Fryday; and by that Means hinder'd our Publishing on Thursday, as usual

I Think, the *Jacobites* have no Reason to be angry at this Paper at all, nor is there any thing written so pointedly at them, *Qua Jacobite*—As at another Sort of People, whom I cannot, I confess, speak of without some Warmth; I mean such who take the Oaths, abjure K. *James*, and all his Foreign Race—that sit down among us, worship with us, nay, some pretend to teach us, and yet on all Occasions shew their Enmity to the Government, and their hearty joyning with its worst Enemies.

I remember, when I ask'd once formerly what I should call these, and own'd I wanted a Name for them, the late Mr. *REHEARSAL*, to excuse them, likened them

to a Sort of Men, which he allow'd to be, in his Opinion, the Worst out of Hell. I will not go his Length, but it is hard to say any thing too severe for such People.

To see a Justice of Peace (*as I lately hinted*) take the Abjuration, and swear to Queen *ANNE*, and while he is taking it, bid G—to d— him if he keeps it— To see him be a Justice of Peace under Queen *ANNE*, and visibly own the Interest of King *James*.

To hear a Minister, that has taken the Abjuration, and all necessary Oaths to a Government, which Government is built on the Principle of resisting and deposing the King upon his Mal-Administration—tell his People, That the very Pillar, on which our Government stands, is founded upon

upon the steady Belief of the Subjects Obligation to an ABSOLUTE and UNCONDITIONAL Obedience to the Supream Power, and the utter Illegallity of Resistance upon any Pretence whatsoever.

To see these Paradoxes in Practice, to hear these Contradictions, it is enough to move any Man's Patience. If these are not Traytors to the Revolution, if these are not Betrayers of GOD and Mockers of Oaths, if these are not the QUEEN's Enemies, the Church's Judas's, the Sellers of Liberty, and the Destroyers of the present Constitution, then we have no Rule to judge of Right and Wrong by.

Have we resisted King James, or have we not? Did the People of England take Arms against him or no? Did the Clergy of the Church of England invite over a Foreign Power, or did they not? — What did King James call it? — Did he call it a dutiful, obedient, and peaceable Requesting him to redress Grievances, when he march'd to Salisbury? When he saw the General Defection, what did he call it? Did he not call it, The Nation being poyson'd? Did not all his Adherents call it a Rebelling against him?

Again; What do the Jacobites call it? — If they do not think it was a Rebellion, why do they reject the QUEEN, and refuse to Swear? Why do they not all come in? — Let them speak; Was K. James resisted or no? Did he fly when none pursued? Did he yield to no Force? — Wherefore did he abdicate! Was it a voluntary Resignation? Speak, Jacobites, why are ye Jacobites, if the present Title of Her Majesty be hereditary? — Either this Great Doctor has talk'd Nonsense, or else the Jacobites are all Fools, and the Refusing the Oaths can have no Foundation at all.

And what would it have been called, if it had miscarried? If the Prince of Orange had been beaten, and had been forc'd back again, would not his Attempt have been called an Invasion, and Boudon-Downs Meeting, and the Nottingham Rendezvouz a Rebellion? Would not the Scaffold and the Gallows been the Portion of many that had joyn'd in these things, for resisting their Save-

reign? — What can we say to these Absurdities? — In short, they are things made up of such Nonsense in Politicks, and are so contrary to common Reasoning, that every Child can contradict them; and it is not worth while to talk of them —

Dr. Sackeverell should be ask'd, who was the QUEEN's Father? — how he came to quit Salisbury, and afterward the Boyne? — how many Children he had, and which Way the Succession devolv'd by hereditary Right to the late King William? — In short — he must either go to School again, to learn his Logick, or to his Horn-Book, to learn his Letters.

The Thing indeed pinches the Party — but there is no Help for it; King James was resisted, was fought with, was shot at, and, however they pretend to abhor the Doctrine of King-killing, and charge it upon the Presbyterians, who had no Hand in it, 'tis yet manifest they profess and practise it themselves. THEY, the Church of England; ay, THEY, the High-flying Part of the Church of England — as much, as plainly, and to the utmost of their Power, as effectually, as ever the Rebels be-headed K. Charles the First; they shot, killed, and cut in pieces King James the Second at the Battle of the Boyne; even K. James, their lawful King, their anointed King — their sacred King; him they murther'd, deposed, and kill'd, intentionally, and as far as in them lay, actually — They shot at him, and it was not their Faults that their Bullets did not lodge in his Heart — If he took care to stand out of their Reach, if he retired to the Coast, and took Shipping for France, there lay his Safety, and not in Church of England Principles of Non-Resistance.

With what Face then can this Priest, who denies his being a Jacobite, call all them False Brethren, who deny the Doctrine of Uncondition'd Subjection and Non-Resistance, while he himself has Sworn to the Government which that very Resistance has establish'd?

This is what I call High-Flying Perjury. These are our swearing Jacobites, and it is from these that the Danger of the Government is to be fear'd; Profess'd Jacobites

bites are honest Men, they declare themselves; they profess to disown the Government, and tell you, like Men of Honour, what you are to expect from them; their Hand is against you, and your Hand is against them, and there is fair Working between them on either side—When the Law is against them, and where Power is against them, they suffer; if they attempt to invade you, you resist them, crush them, and beat them, and they fly: Again, if you send them to Prison, they go, and they bear the Burthen of your governing them as well as they can—You lay heavy Hands upon them, and they tell you, they'll get out of your Power if they can—This is plain Dealing; the *French* are thus our Enemies, we beat them when we can, and they beat us if they can, and all is right.

But these Ambo-Dexters, these swearing, Oath-taking, abjuring *Jacobites*, they are a Sort of People no Body can defend, no Body can excuse, no Body can plead for. The Soldiers that were brought to take our Saviour were not charg'd as Guilty, it was *Judas* only that was Guilty of his Blood, for

he betray'd Him—He was trusted, he was One of the Twelve, One of the Holy Family—And the Sin lay upon him—If ever the Church is betray'd, it is by them that have sworn to defend her—If ever her Hands are weakned, it is by those Gentlemen who abjure King *James* on one side, and drink his Health on the other—These are Men not of Occasional Communion, but of Occasional Principles, and of Occasional Consciences—To Day they can profess Non-Resistance according to the highest Strain of that Party; to morrow take up Arms and depose their King, and the third Day betray their new advanc'd Line to the Race of the Former.

Where shall we go for Arguments to defend these? Law and Gospel condemn them, Conscience and Honour abominate them, Loyalty and Justness of Principle flies from them—they are odious to Honest Men, mistrusted by Wise Men, and Tools to Crafty Men; hated by every Party, trusted by no Party, a Reproach to the Age, and a Shame to Themselves.

MISCELLANEA.

HAVING given you a List of some Paradoxes in N°.... I follow'd the same with a Paper of Queries; and I still proceed after the same Manner.

1. Whether the *Dissenters* in *London-Derry* were not compleatly rewarded for the Defence of that Town against *Irish* Papists, by turning them all out of the Magistracy, as Persons not fit to be trusted, unless they would take the Sacrament in the Church of *Ireland*?

2. Whether the imposing the Sacramental Test upon the *Dissenters* in *Ireland*, was not the directest Way to prevent the Growth of Popery in that Kingdom?

3. Whether the new Enquiry, appointed to be made in the Affair of the *Mine-*

Adventure, will not discover more Knavery than it can rectify?—A Query recommended to the Gentlemen that are to meet at *Nixon's Coffee-House*.

4. Whether the *Mine-Adventure* was not an original Cheat, and whether they that were told so 5 Years ago, deserve any Pity for losing their Money?

5. Whether, if upon the Prohibition for Exportation of Corn, it should appear we have a Glut of Corn in this Island, that Act will do not more Harm than Good?

More Enquiries of these Affairs may follow.

A D.

ADVERTISEMENT.

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Containing, 1. A brief Enquiry into the antient State of the Practices of Phylick and Surgery in the World. 2. The present State of those Professions in London. 3. Quacks, rightly distinguish'd from other Practisers, characteriz'd, and chastiz'd. 4. The Venereal Disease in its Cause, Nature, Signs, Dangerous Effects; best, most cheap, easie, safe, and private Methods of Cure, truly represented; in order to prevent Peoples being Ruin'd, either by that Disease, or by unskillful Pretenders to its Cure. By a London Phylician. LONDON: Printed and Sold by B. Bragg, at the Raven in Pater-Noster-Row. 1710. (Price 1 s.)

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Just Publish'd,

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for the Curious, for June, 1709,
Vol. III. Containing, A Catalogue of
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Plants cultivated in our Gardens in Eng-
land. Papilionaceous or Pea-Bloom Plants.
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Abridgment of Isaac de Pereyra's History
of the Pre-Adamites; with Remarks there-
upon. Man a Self-determining Creature.
Of Faith and Works: Of Justification, &c.
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N. B. His Mother, the Widow of the late
Mr. Christopher Bartlett, lives at his House in
Goodman's-Fields, and is very skilful in the
Business of her own Sex.

